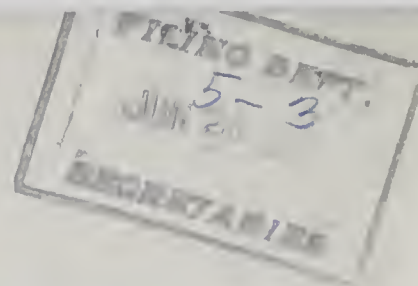


COPY

Lambeth Palace, S.E.,
4th February 1933



My dear Bishop:

You will remember that some time ago you wrote to me asking my advice about certain proposals which you submitted to me as to taking the first steps towards Church Union in Persia by the method of Dual Ordinations. I have given the matter the most careful consideration and I need not assure you of the fulness of my sympathy with you in your desires and hopes to prepare the way for a United Church in Persia. As I always do in such matters, I referred your proposals to the small Advisory Committee which I have appointed to assist me with their advice. The Bishop of Salisbury is its Chairman, Bishop Palmer its Secretary, and among its members is the Bishop of Leicester. I am glad that you had the opportunity of meeting the Committee personally and explaining what is in your mind. The Committee have now sent me a full report. In such intervals of time as I have had in my overcrowded life I have given it very careful consideration. I find myself so fully in accord with it that my best course will be simply to send you the Report as it stands, making it my own answer to your inquiry. I would only add (1) that the Report is unanimous; (2) that with regard to the concluding part of it the Committee agreed to recommend that the Missionaries should be reminded that there is no such thing as baptism into this or that Church and that a common Baptismal Service might well be prepared. The details about the Service added to the Report must be taken as coming from Bishop Palmer only and were not discussed in the Committee. (3) With regard to what is said on page 6 of the Report, though I agree with what is there said, it would not be right to describe the Conferences now proceeding between representatives of the Anglican Church and the Church of Scotland as "negotiations". They are strictly conferences and it would not be wise to be too sanguine as to any immediate results.

I hope that you will not be unduly disappointed by my reply to your inquiry. I know how much careful and sympathetic thought has been given to the matter by my advisers, and I have approached it myself with every sympathy, and considered it with great care. You will, I am sure, not allow this advice as to your immediate proposal to discourage you in your endeavors to think out, and prepare for, some plan of Church Union in Persia. There may still be some delay which may be a test of your patience but I am sure that in these matters, to use a common phrase, the more hurry often means the less speed, and that foundations if they are to endure should be well and truly laid.

You will probably wish to take some copie of the Report. Pray do so and when you have made full use of it, would you be so kind as to return it to me here so that it may be kept among my records?

Of course if you would wish to see me on this matter and on your work in general before you return, pray let me know and I shall be most glad to arrange a time. I hope you are not overtiring yourself by your present evangelistic labours in this country. May God bless you in these efforts as well as in your great work in Persia.

Yours very sincerely

(Sgd) Cosmo Cantuar:

The Right Rev.
Bishop Linton, D.D.
Bishop in Persia

ARCHBISHOP'S OVERSEAS ADVISORY COMMITTEE

Reference concerning the Bishop in Persia's Ordination Proposals.

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Your Grace's Overseas Advisory Committee with great respect reports as follows:

We would begin by reminding Your Grace that the application of the Bishop in Persia, which you referred to us, related to a proposal for what he called "dual ordinations." He hopes that from his mission, which works in the South of Persia, and the Presbyterian Missions in the North of that country, there would spring a single Persian National Church. He conceived that at present the time had not come for formal union of the two missions and their adherents in one Church, chiefly because there were no Persians who could work out its constitution, and so any constitution which might be adopted would be a foreign constitution imposed upon the Persians from without. But he had a vivid sense of the difficulties and contentions which have arisen over the South India Scheme because of the presence of Episcopal and non-Episcopal ministries in the area of that proposed union. He conceived the idea of avoiding those difficulties in Persia by arranging with the authorities of the Presbyterian missions to participate with himself in the ordination of every future Persian minister. The result which he hoped to achieve through this participation or co-operation in ordination was that each Persian minister should first become at once a deacon (as the Anglican Church understands that office), and a licensed preacher (as the Presbyterians understand that office), and afterwards should become at once a priest in the Anglican sense and a minister in the Presbyterian sense. Each Persian clergyman so ordained would be qualified to minister in either North or South Persia under the existing missionaries, and when the time for union came would be an unexceptionable minister in the United Church. We fully appreciate Bishop Linton's keenness to forestall what has been so far the greatest difficulty in union negotiations between Episcopalians and non-Episcopalians. Bishop Linton put his proposals to Your Grace under a sense of urgency because the time was over-ripe for the ordination of Persian ministers - none had been ordained in either mission for thirteen years. He reinforced it with another plea of urgency, by emphatic declaration of his fears that the Persian Government might, in the near future, expel missionaries from Persia.

Your Committee has held four meetings on this subject; at two of these Bishop Linton was present, and at another Mr. Cash of the C.M.S.; and one of the members of your Committee, the Bishop of Leicester, held (before our last meeting) a long conference with Bishop Linton and two other Anglican missionaries from Persia, and two secretaries of the C.M.S.

The result of these investigations is first that we are informed by the missionaries from Persia (the Bishop himself now concurring) that there is no danger that missionaries will be expelled from Persia, and the fear of this is not a consideration which need influence your judgment.

This ground for regarding the proposals as urgent being removed, we find ourselves free to report to Your Grace about them on their merits.

1. As these proposals were put forward by Bishop Linton as part of a scheme of union of Churches, we first enquired about other Churches in Persia, older than ours or the Presbyterian Churches, and why they were left out of the Scheme. These other Churches prove to be the East Syrians, otherwise called Assyrians or Nestorians, the West Syrians, and the Armenians. The first-named were practically exterminated in the war, and the second fared almost as badly. The Armenians are a National Church whose headquarters are at Etchmiazin, in Russian territory, and its two Archbishops who used to reside in Persia, had jurisdiction beyond the limits of that country, one of these jurisdictions extending to Singapore. Though friendly with the Armenians, Bishop Linton does not think that any union with them is practicable, and, besides, they are not Persians, nor is their Church a Persian Church. Your Committee agrees with Bishop Linton that the adhesion of the Syrian or Armenian Churches is not a necessary first step for a union of the Christian Church in Persia.

The Bishop further told us that the Romans are not doing any work amongst Persians.

2. We find that there is not one Presbyterian Church in North Persia to negotiate with, nor any body or assembly whose decisions would be binding on all the Presbyterian missions there, though they are all American missions. It is necessary that there should be established some such body before union negotiations could be carried through between our missions and their adherents and the Presbyterian missions and their adherents. We understand from Bishop Linton that steps are being taken to create such a body.

3. We are not satisfied that the statement of the union conference held at Isfahan in 1928, and reported to the Unity Committee of the Lambeth Conference, went far enough in the way of clear agreement to form a basis of union, especially in regard to what is meant by the Episcopacy which it proposed to have in the united Church, and perhaps on some other points.

4. We find it difficult to see how the proposal for the training of all the candidates for ordination in the Presbyterian sphere, with just one Anglican member on the training staff, and (for our candidates) continuous communion with the Presbyterians throughout their training, could be satisfactory from our point of view.

5. The proposal for dual ordination (which is the central point of Bishop Linton's proposals), though, as we observed above, it is designed to meet a real difficulty, is open to objections which to our regret we think fatal.

The plan of dual ordination is designed to introduce episcopacy to the Presbyterians and to be the first step towards forming a united Church with an episcopal constitution. But the proposal, if carried out, would give the Persians a wrong idea of episcopacy from the start.

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(i) They could not but infer from it that the only distinctive function of a Bishop is to confer valid Orders. That is the extremest form of the error which the Roman Church has adopted, under the cloak of two or three acid sentences of Jerome, for the enhancement of Papal power and priestly privilege, and which the Irish monks carried out in practice to the point of absurdity. We are very unwilling that our Anglican missionaries should propagate that error in Persia..

(ii) The ministers, who, though ordained by Bishop Linton, would go away from ordination to minister under Presbyterian missionaries and Presbyterian rules and customs, would by their whole life and work deny the essential and characteristic ideas of an Episcopal Church and its ordinations. In particular, a Bishop of the Catholic Church does not give a man at ordination a gift or an authority which he can exercise as a personal prerogative where he chooses, but, on the contrary, the Bishop ordains men on behalf of Christ and His Church to minister the Word and Sacraments in his diocese as his assistants under his license, or in some other Bishop's diocese as his assistant under his license. The ordaining Bishop has assured himself that those whom ~~he~~ ^{he} is going to ordain are able and willing to preach the word which the Church has received, and it is his duty to see ~~that~~ they continue to do so. The ordaining Bishop has also assured himself that they understand the Sacraments which they will minister, and he will continue to supervise and direct their ministration of them. The Bishop will himself encourage and supervise them as his own staff of beloved sons in the Gospel, or, if necessity arises, "correct them according to their demerits." The Bishop and those whom he ordains are thus in organic relation the one with the other, and together, as the clergy of the diocese, in organic relation with the flock under their charge. The reason why the Bishop ordains is that by ordination he inaugurates those relations. Not one of those relations would result from Bishop Linton's proposed ordination of men who are to serve in the Presbyterian area.

(iii) The objections stated in this section (5) are valid equally against "joint ordination" as Bishop Linton proposed it to the Lambeth Conference, or "dual ordination" as he now proposes it, or "double ordination" (i.e., each man to be ordained by the complete service as used in the Anglican and the Presbyterian Church conducted in each case by the minister or ministers prescribed by the Church concerned). The last was a proposal which at one stage your Committee made to Bishop Linton, and he felt to be adequate. Consequently it is not necessary to weary Your Grace with a discussion of the merits of these different forms of the proposal.

6. We find ourselves bound to advise that Bishop Linton should proceed as soon as he thinks fit to ordain clergy for his own diocese; and that the Presbyterians should do the same for their own missions. It is true that this will create a Persian ministry of two sorts, and that its members will not be interchangeable. On this we have to say that the consequent difficulty for reunion exists already in the persons of the Presbyterian missionaries, and that it will not be peculiar in Persia, but it exists all over the world. If the negotiations just begun between the Church of Scotland and the Church of England produce any practical result, they must produce a suggestion for the solution of this difficulty. We would submit that there are two reasons for waiting to see what these negotiations, which will be conducted by the best men available in the two Churches, may produce - (i) that they are not simply being talked about but have actually begun, and (ii) that the union contemplated resembles that contemplated in Persia as being confined to Anglicans and Presbyterians.

7.
7. We would add that though it goes hard with us to recommend delay, there are certain considerations which induce us to believe that delay may be found ~~most~~ profitable.

(i) The hope for the Persian Church seems to lie with the converts from Islam, of whom there are some 800 in Bishop Linton's congregations, ~~and very few in Bishop Linton's congregations~~, and very few in Northern Persia, where there are 30,000 Presbyterian Christians, almost wholly drawn from Armenians and

Assyrians. If the two Churches were combined before the Persian converts from Islam had formed very definite principles of action - especially with regard to persistent evangelistic effort - they might be hindered in their development by the overwhelming numbers of ex-Armenian Presbyterians. There are similar considerations to be advanced if it is thought important that the Persians should develop a national Persian Christianity.

(ii) From what we are told, it would be most advantageous that the Church which our mission has founded should grow stronger in the corporate life which should mark the Church of Christ, that it should learn to advance as a body conscious of the strength that its Head gives to the various members for their differentiated functions, and conscious of His Spirit directing, not isolated individuals but an articulated body whose members joyfully work together in known duties and offices.

(iii) We also hope that the negotiations towards union will be carried further, for, as we have remarked above, we do not consider there is as yet sufficient agreement on the nature of the unity into which the two Churches think of entering.

8. Lastly, the Joint Conference of 1931 in Persia is said to have asked that there should be a common Baptismal Service "that we may all be baptized into one Church."

It should be explained to these Christians that, if any man is baptized with water in the name of the Father and the Son and the Holy Ghost, he is baptized into the one Church of Christ, and that it is impossible to be baptized into anything else or into any part of the Church.

It might be a very good thing to agree upon a common Baptismal Service. If so, it should be explained that some things are necessary to Baptism, while it is expedient to continue the use of others because they have been so long and widely used.

(a) (i) It is necessary that water should be used, either by way of immersion or of affusion.

(ii) It is expedient that the person baptized should be dipped thrice, or that the water should be poured on him thrice, as the names of the Three Persons of the Blessed Trinity are uttered.

(b) (i) It is necessary that he should be declared to be baptized in (or into) the name of the Father, and of the Son and of the Holy Ghost.

(ii) In Persia, surrounded by Eastern Churches with whom eventually our Persian Christians must hope to be united, it would seem to be expedient that this should be expressed in the passive according to Eastern usage:

"N or M. (e.g. John) is baptized into the Name of the Father, and of the Son, and of the Holy Ghost."

(c) There should be in every adult baptism a preparatory portion of the Baptismal Service, including the customary three acts -

- (i) the renunciation of the devil, the world, and the flesh, expressing repentance;
- (ii) the reception of the Creed, expressing faith, and
- (iii) the promise of obedience to God's Holy Will and Commandments, looking forward to the new life within the covenant.

There are no particular words necessary for these three acts.

It is advisable that there should be a representation of these acts in the baptism of infants by means of sponsors.

(d) There should be a prayer for the hallowing of the water for its use in the Sacrament - there is no particular form necessary for this.

(e) There would naturally also be prayers following the Baptism.

It would be well before framing the rite for the Persian Church, carefully to read and consider the Orthodox rites.

For the Committee

(sgd) E. James Palmer, Bp
Secretary

11 Jan. 1933.

Approved by me
Cosmo Cantuar:
(4 February 1933)

Oleland B. Mc Afiee

PRESBYTERIAN THEOLOGICAL SEMINARY

CHICAGO

DEPARTMENT OF SYSTEMATIC THEOLOGY
835 CHALMERS PLACE

March 18th, 1930.

Dr. Robert E. Speer,
156 Fifth Ave.,
New York, N. Y.

My dear Robert:--

Your letter "to the"Members of the Board" of March 5th, 1930, has reached me with its full presentation of the matter of the Persia and South India unions. I have been following these plans with keen interest. Somewhere I had gotten the impression that the Persia union was farther advanced than it seems to be. I therefore expected the Lambeth Conference to accept or reject both. Under the circumstances it seems eminently wise for the Persia proposals to be held back, unless they can be standardized quite definitely on South India lines. The India proposals seem clear cut and will call for a decision which would be influential in any further union discussions.

I would have our missionaries authorized, if their own spiritual impulses lead them to it, to advance any such movement as in South India, even though it involves recognition of Episcopal ordination, the more so if native believers are moved in the same way. The South India plan seems a way of gaining the ends desired both by Presbyterians and Episcopalians in that the personnel of the bishops is determined by what are virtually Presbyters and these Presbyters can commit to them the duty of ordination. Meanwhile the provision for thirty years of recognizing the ordination of the constituent churches in other lands is a sufficient safeguard against arbitrary episcopacy.

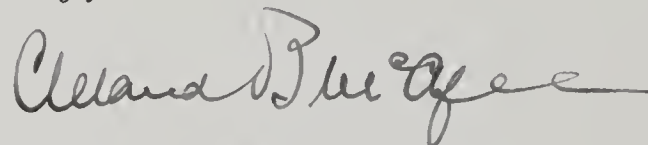
I wonder if there is any error in your manuscript at the foot of page 9 (7)? Does the second sentence need "not" in it or is this a safeguard against decisions or resolutions of the Diocesan Council in behalf of some higher control? I would be glad to have you tell me about it. I do not lay my hands on the original though I must have it somewhere.

So far as the Lambeth Conference is concerned I am not at all sanguine. I suppose you have seen Dr. Francis J. Hall's Christian Reunion in Ecumenical Light just published by Macmillan. If Dr. Hall speaks accurately for the Catholics of various sorts why then there is no use in further discussion. There is no "Ecumenical Light"; there is nothing but darkness. On page 139 he discusses the South India proposal and opposes it quite definitely. Here is one of his sentences: "Things believed to be essential to

the Christian system, and which determine the visible methods of religious life, cannot be combined in an organic fellowship with arrangements that give authorised sanction to conflicting beliefs and practices. Moreover, a union in India which violates the convictions of home Churches in matters deemed vital by them must under any circumstances be regarded as an unjustifiable snatching at a doubtfully working local advantage at the cost of putting back the general cause of Christian unity." Immediately after this he picks out seven aspects of the scheme which should preclude its adoption. I will be glad if the South India proposal can go through in its present form but I fear Lambeth will not favor it.

This letter is intended to cast my preliminary vote in favor of encouraging all such considerations on the field. I wish I knew Mr. Bowman's arguments. I can possibly imagine what they are.

Heartily,

A handwritten signature in cursive script, reading "Cleland B. McAfee". The signature is fluid and elegant, with a long, sweeping underline that extends to the right.

Cleland B. McAfee.